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THE  
PREACHERS  
Proclamacion.

*Discourſing the vanity of all earthly things,  
and proving that there is no contentation to  
a Chriſtian minde, but onely in  
the feare of God.*

Eccleſiaſtes. 1. 2.

Vanitie of vanities, ſaith the Preacher, vanitie  
of vanities, all is vanitie.

HENRY SMITH. K



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# THE PREACHERS

## Proclamacion.

Ecclesiastes. 1. 2.

*Vanitie of vanities (saith the Preacher)*

*vanitie of vanities, all is vanitie.*



His book begins with  
all is vanitie, and endes  
with feare God and  
keep his commaunde-  
mentes: If that sen-  
tence were knit with  
this which *Salomon* keepeth to the end  
as the haven of rest, after the tur-  
moiles of Vanitie: it is like that  
which Christ saide to *Martha*, thou  
art troubled about many things, but  
one thing is necessarie. That which  
troubleth vs *Salomon* calles vanytie,  
that which is necessarie he calles the  
feare of God: From that to this should  
be euerye mans pilgrimage in this  
worlde. We begin all vanitie, and ne-

*Ecd. 12. 13*

*Math. 10.  
40.*

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uer knowe perfectlye, that we are vaine, vntill we repent with *Salomon*. Therefore this is his first greeting and lesson to all after his conuersion, to warne them that all is vanitie: as if God had saide to him as he saide to *Ezek. Cause Ierusalem to knowe her abominations*; as though men did not know their finnes how vaine they are, *Exc. 16. 2.* *Iob. 15. 31.* (as *Eliphar* saith) he beleueth not that he is vaine, which makes euerye man defer his repentance, vntill the houre come that sinne will leaue him, and thē he is vnwilling to departe because he is not ready. Therefore I haue chosen this sentence, which speakes of nothing but vanitie, to shewe how we take the way to miserie, for the waye to happines, and turne the day of Salvation, to the day of vanytie. Let euery man thinke as I go why he should loue that which *Salomon* repented, if we thinke *Salomon* happierr now then he was before. This verse is the summe or contents of all this booke, and therefore



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fore *Salomon* begins with it and endes  
with it, as if he should say, first this is  
the matter which I will proue, & after  
this is the matter which I haue pro-  
ued: now ye see whether I tolde you  
true that all is vanitie, I may call it *Sal-  
lmons* Theame: or the Fardell of va-  
nities, which when he hath bound in a  
bundell, he bids vs cast it into the fire:  
for after he hath done with them in his  
last Chap: and 13. ver. as though he  
would haue no more thought of the,  
he turnes away from them as if he had  
buried them, and goes to another mat-  
ter saying: now let vs heare the end of  
all: Feare God and keep his comman-  
dements, for this is the whole duetie of  
man. As though he were exceeding  
glad, that after so many dāgers through  
the roote of vanitie, yet God let him  
see the hauen of rest, and brought him  
to the right end, and set him vpon the  
shore, where he might see all his vany-  
ties: as *Moses* looked backe vpon his e-  
nemies, & sawe the drowned behinde

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him. The whole narration doth shew, that *Salomon* wrote this book after his fall, when he had the experience of vanities, and had seene the follie of the worlde, what euill comes of pleasure, and what frute growes of sinne, he was bolde to say *Vannie of vanities, &c.* which he auoucheth with such protestation, as though he would iustifie it against many Aduersaries, for all the worlde is in loue with that which he calles vanitie. Therfore he puts to his name in the middest of his sentence, as if he would defend it against all comers: if any mā aske who broched this strange Doctrine, the Preacher (saith *Salomon*;) to testifie his hartie conuersion to God, he calles himselfe a Preacher, besides all the titles he had before: as a witnes of his vnfeyned repentance, as, if God had said vnto him then being conuerted, conuerte thy brethren: so, when we are conuerted we should become Preachers vnto other, and shewe some fruites of our calling,  
as

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as *Salomon* left this book a monument  
to all ages of his conuersion. Therefore  
they which write that *Salomon* died in  
his sinne, and that such a famous In-  
strument of God went to the damned,  
do great wrong to the worthie King,  
which giues them such an example to  
repent, and would correct their rashe  
Iudgement, if they considered, Firſte, *Pla. 45. 7.*  
that he was the cleereſt figure of christ  
(except *Melchisedech*) which passed all  
prosperitie and all men in wisdom.  
Secondlye, that he was inspired with  
the holy Ghost like the prophets, to be *1. Cro. 17.*  
one of the Pens of God to write his *13.*  
holy word, the word of saluatio, which  
was not fit for a reprobate. Thirdlye:  
that God promised to his Father, that  
he would not take his trueth and his  
mercie from him, as he did from *Saule*,  
nor forsake him as he did *Saule*, but *2. Sam. 1.*  
correct him in another sorte. Fourth- *Neh. 13. 6*  
ly, that God is saide to loue him, there- *Rom. 9.*  
fore as *Paule* concludes, that *Jacob* was  
elected, because God saith, *Jacob haue*

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Gen. 27. *I loued:* so we may conclude that *Salomon* was elected, because he saith, *Salomon haue I loued*. Lastly, we may gather out of the seventh Chapter of this Booke, and 30. verse, and out of the 5. of the Prouerbes 14. verse, that *Salomon* had left his concubines and vanities, before he wrote these bookes.

Therefore to saye that the figure of Christ, the pen of the holyc Scriptures, the man whom God loued, the wisest man that euer was died a reprobate, is presumption against the word, impietie against god, and wrong to the dead: although because of his greuous fall, in Idolatrie & vndeanes, God left him in disgrace, and makes no mention of repentance, where he speakes of his death, that they which stande may take heede least they fall, and see how easie it is to slip, by the example of him that was wiser then they.

Thus hauing found as it were the myne, now let vs dig for the treasure. *Famine of vanities, &c.* This is *Salomons* conclusion

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conclusion when he had giuen ouer the worlde, and tryed all things like a spie sent into a strange Countrie, as if he were now come home from his pilgrimage; they gather about him to enquire, what he hath heard, and seen abroad, & what he thinks of the world, and those things which are so loued amongst men: like a man in admiration of that which he had scene, and not able to expresse partitularlye one after another, he contractes his newes into a word, you aske me what I haue scene, and what I haue heard, *Vanytie* saith *Salomon*, and what els, *Vanytie of vanities*, and what els, *all is vanytie*: this is the historie of my voyage, I haue scene nothing but vanitie ouer the worlde, carrye this for the newes from the Preacher, *Vanitie of vanities, Vanitie of vanities, all is vanitie*, and more then *vanytie*. So the further he did goe, the more vanitie he did see? & the neerer he looked, the greater it seemed, till at the last he could see nothing but *vanytie*:

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nitie: when he was come to this that he did see all things vaine, vpon which men set their hartes, he was mooued with compalsion and could be silent no longer, but needes he must write to them which seeke felicitie (as he did) in transitorye things, to warne them that they seeke not any longer in these foolish things which haue no stabilitie nor contentation, but flye from them to the fear of God which hath the promises of this life and the life to come. Therefore he begins with all is vanitie; as if he should say, loue not the worlde nor the the things of the worlde, for I haue tryed that there is no certaintye nor contentation in them. Thus he drawes them first frō the wrong way, and then sets them in the right way to happynes, which he defineth at last to be, feare God & keep his cōmaundements. When he had gone through a thousand vanities, then that comes in at the end: euen like our repentaunce which staies till death. So his drifte is to shewe

Eccle. 12.

13.

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to shewe that mans happynes is not in these things which we counte of: but in those things which we deferre. His reason is, they are all vanitye; his proof is because there is no stabilitye in thē, nor contentation of minde, his conclusion is, therefore contemne the worlde, and looke vp to heauen from whence ye came and whether ye goe. This is the scope which *Salomon* aymes at, as though we did seeke happynes, but we goe a wrong way vnto it, therefore he founds a retyre, shewing that if we goe on as we haue begun, we shall not find happynes but milerye, because we goe by vanityes: therefore to fright vs out of this way, he breaks forth into an exclamation *Vanitie of vanities &c.* Now, *Salomon* full of wisdom & schooled with 1. C. experience, is licenced to giue his sentence of the whole world. For the spirituall man iudgeth all things, his iudgment is so certain, that it runnes before the euidence, and condemns all for vanitye, before he conuince them to be vaine,

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vaine. Neuer any Iudge did condemne  
so many together. *Salomon* resolved all  
the doubts of the Queen of *Sheba*, yet  
*Salomon* neuer answered so many que-  
stions at once, as now: for what can ye  
inquire, but here you haue an answer?  
aske him as the soldiars or harlots, or  
Publicanes asked *Iohn*, Maister what is  
sinne? *vanitye* saith *Salomon*. what is ple-  
sure? *vanitye* too. what is beauty? *vanitye*  
too. what is riches? *vanitye* too. what is  
honour? *vanitye* too. what is longe life?  
*vanitye* too. This is the state of things  
after the fall, all turned to *vanitye*. This  
is no reproch to the things, but a shame  
to him, which so abused them, that all  
things should be called vaine for him.  
What a testimony is this of him which  
should be the onely seruant of God v-  
pon earth, whome he created in holy-  
nes and righteousness, whom he framed  
to his owne image, whom he placed in  
Paradise, & would haue raysed to hea-  
uen, to heare that he hath so polluted  
him selfe with euery sinne, that now  
he is



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he is nothing but vanitye: this is a lamentable song, that will make him weep that tunes it, if he think what he saith, how his state is changed since *Adam* his Father dyed. Once God saide that all was good, & now he saith that all is naught and vaine, as though he forbad man that which he created for man: that is not *Salomons* meaning, to debarre mē from the vse of creatures, although all things changed with man & became worse then they were, yet he doth rather shewe that man reapes nothing but vanity out of these things by reason of his corruption, then that the things them selues are vaine, if they were well vsed: for euen since the creation, *Paule* saith, *1. Tim. 4.* that euery creature of God is good, and nothing is to be reiectēd, if it be receiued or vsed with thankesgiuing, for it is sanctified by the worde of God and prayer: that is it which makes them profitable to vs, which because it is wanting for the most parte, therefore *Salomon* saith  
that

Gen. 1.

Rom. 8.  
20.

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that all things are vaine to vs, not of the  
selues, but because they are not sancti-  
fied as they should be: therfore in the  
2. 24. the 3. 12, 22. the 5. 17. the 8. 15.  
he shewes a way how we may make  
profite of all and reioyce in our labors,  
and finde a lawfull pleasure in earthly  
thinges, so often as he calles to the vse,  
least we should erre as the monkes and  
Eremites haue done before, mistaking  
these wordes, when he saith that all is  
vanitie, they haue forsaken al company  
and government, and office and trade,  
and get them selues into the wildernes  
among beastes, to liue in quiet and si-  
lence, saying that men could not liue  
in the worlde and please God, because  
all is vanitie: so while they counted all  
things vaine, they became vaine them-  
selues, and left those blessings which  
*Solomon* enioyed after this knowledge,  
more then he did before.

11. 62. 9. Therfore it is vain man which *Solomon*  
reproueth which is not only called va-  
nitye, but lighter then vanity: if he did  
not

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not vse things vainely, nothing should be vaine in the world, whereas now by abuse we maye see sometime as greate vanitye in the best thinges as in the worst; for are not many vaine in their knowledge, vaine in their polices, vaine in their learning, as other are vaine in their ignorance? Was not the wisdom of *Achitophell* a vaine thing, the swiftnesse of *Hasaell* a vaine thing, the strength of *Goliath* a vaine thing, the treasure of *Nebuchadnezer* a vaine thing, the honor of *Hammon* a vaine thing, the beautie of *Abfolon* a vaine thing, the knowledge of the *Scribes* a vaine thing, the deuotio of the *Pharises* a vaine thing? By this you may see that *vanitie* is bolde when she breakes into howses and Churches and palaces. Now we may say, & none will redresse, *vanitie* maye come to infect, where truth may not come to re- proue, is it not time then to sound this alarum againe *Vanitie of vanities, vanitie of vanities, all is vanitie*? If we could hear how vehemently and how pittifullye

*Salomon*

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*Salomon* pronounced this outcry, happily it would moue vs a little to heare, how he did exclaime of his owne life, & condemned him selfe as it were by the sound of a Trūpet that al might heare, for we are all by nature such deafe adders, that whether the Prophets come pyping, or mourning, or crying, they goe away from vs againe like *Jeremie*, crying, we would haue cured *Babel*, but she could not be cured. Therefore *Salomon* speakes thrise like a cryer, *Vanitie of vanities &c.* as the mother which would faine make her sonne to heare, she doubles & trebles her wordes, and what my sonne? and what my sonne of my wombe? and what O sonne of my desires? so when God would stirre vp men to heauen, he cryeth thrise to the earth, earth, earth, heare the worde of the Lord: so when *Salomon* would disswade from the cōpany of the wicked, read *Pro. 4. 14.* how often he repeates the charge, *Enter not into the way of the wicked, walke not in it, annoyde it, goe not by it;*

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it, turne from it, and passe by it, as though  
he wold neuer haue done, or as though  
we would neuer heare. So Christ, when  
he taught Peter what was his duty, re-  
hearsed it thrise. *feed, feed, feed.* Joseph  
sheweth the reason of these repetitious  
when he tells Pharaoh why his dreame  
was doubled, because the matter was  
important and certaine: therefore when  
Salomon repeats this saying so often, he  
calles for audience, as though he had  
some weighty and great matter to vt-  
ter, such a pointe of wisdom is it for e-  
uery man to know, that all is vanitie, if  
we direct not things to their right end  
as when the holy Ghost would signifie  
that God is all holy, he repeats thrise,  
*holy, holy, holy*: so when he should shew  
that man is all vain, thrise he repeateth  
*vanitie*, to shewe, how hardly man be-  
leenes that hee is vaine: therefore he  
bringes in three assertions as it were  
witnesses to proue it, all agree vpon the  
same wordes, but that the last is more  
plaine & saith, that *all is vanitie*, that is,

2. Cor.  
Ioh. 21.

Go. 41.

Esa. 63.

Iob 15.

B I.

that

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that man is not onely changed and become vaine, but for the vanitie of man as the Apostle saith, the creatures are subiect to vanity, & haue not that glory & libertie that they should haue for the sin of man: A spiritual eye doth see some vanitie or other in euey thing, as appeereth betwixt Christ and his Disciples at *Ierusalem*, they gazed vpon the building of the Tēple as a braue thing, and would haue had Christ to beholde it with them, but he did see that it was but vanitie, and therfore said, *are these the thinges that yee looke vpon?* as if he should say, how vaine are you to gaze vpon this? If Christ thought the beauty of his Temple were but a vaine thing, and not worth the sight which yet was built & beautified, so by his owne pre-script, how should *Salomon* expresse all the vanity of the world, to which al mē haue added more and more since the beginning? therefore as if he wanted wordes to expresse it, as he did see it, he breakes forth into an exclamation, and repeats

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repeates the same often, *Vanitie of &c.* as if he should say, I cannot speak how vaine the worlde is, but vaine it is, and very vaine and nought but vaine, speaking as if he had the feeling and sence of it, as though the world stood naked before him, & it greeued him to see it, he cuttes his wordes in chiding māner, and makes short ridāce, as if it grieued him to speake all that he knew: therefore that which he speakes, he speakes roundly, that if they read no more but sleepe all the Sermon time after, yet the first sentence shall strike a sting into their hearts, & leaue a sound behind to waken them when they are gone, as many (you know) remember this sentence, which remember no sentence in all this booke besides: who hath not heard *vanity of vanities &c.* though few haue conceiued it, this is the phrase of Scripture, whē the holy Ghost would cōmend the song of *Salomon* aboue all other songs, he calles it the song of songs: when he would exalte the hea-

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uenly King aboue all other Kings, he calles him the King of Kings: so when he would note a vanity, and yet a greater, and a greater then that which is the greatest of all, he calles it *vanitie of vanities &c.* as when wee would note a great foole, we wil say a foole of fooles, a sinne of sinnes, a seruant of seruants. These are scornful names of the world & homely tytles to giue our pleasures, to call them *vanitie of vanities*, & againe *vanitie of vanities*, & yet againe *vanitie*, as though we would prouoke them to fall out with vs, like a man which sharpenes his enemy with tauntes, when he would egg him to fight, he might haue mollified his tearmes before he condemned the world thise: but the world is no chaungeling that Solomon should change his iudgement, but vain it was, and vaine it is, and vaine it will be: and therefore thise vaine world he may call it. First *vanitie*, straight *vanitie of vanities*, and sodainlye *all is vanitie*, what a transcendant is this? as thogh it increased



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sed while he spake, so fast groweth this weede to worlſe and worlſe like the Image which appeered to *Nabuchadnezer*, the first parte was of golde, the second of siluer, the third of brasse, the fourth parte of iron, the fift of clay, and so by many changes the world growes worlſe and worlſe and all they which followe it: when a man begins to like of pleasure and opens the doore of one vanitie which he loues, straight as many vanities flock to him as *Salomon* had concubines, till the Temple of God be like a denne of theecues. Therefore when *Salomon* beheld such a pluralitie and *not* quot of vanities, like surges comming one vpon another in pleats and foldes, he spake as though he would shewe vs vanitie, hatching vanities, *Vanitie of vanities, all is vanitie*. The first saying doth passe without let, but the last rubbes and sinckes not into the hearts of men so easilye as it is spoken. Me thinkes I heare some dispute for *Baal*, and bids *Salomon* staye before he comes to *all is vanitie*,  
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*vanitie*, it may be that sinne is vanitie; but shall we condesinne all for sinne & pleasure? what say you to beutie which is natures dowrie and cheereeth the eye as sweete meat doeth the taste? beutie is like a faire picture, take away the colour and there is nothing left: beutie in deed is but a colour and a temptation, the colour fadeth and the temptaton snareth. But what say you to riches which make men Lordes ouer the rest and allow them to goe braue, lye softe, and fare daintilye, and haue what they list? riches are like painted grapes, which looke as though they would satisfie a man, but do not slake his hunger nor thirst: riches in deede do make a man couet more, and get enuie and keep the minde in care. But what saye you to honour, which sets a man aloft, and makes the kne bow, & the tongue sooth, & the hed stand bare, as though they were other kinde of creatures, aboue the nature of man? honour is like a King in a play, when his parte is done  
his

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his ornamentes are taken from him, he which held the balon to him is as good as he: honour in deed maye cōmaund all but life, he makes a faire shew now, but when death comes all is one. But what say you to profound knowledge in deepe misteries which makes men fought vnto, and called deepe Clerkes and great Doctors? knowledge is like the letters which *Uriah* caried against him selfe, so knowledge carieth a greater iudgemente, and often times condemns the bearer: knowledge in deed without verttie, leaues a man without excuse, and is a witnes against him because he vnderstands what is good and will not doe it. Yet there is an other darling of account behinde, what saye you to long life, which causeth a man to see his childrens children, & makes him reuerent before the people? long life is like a long night, whē a man cannot slepe, so age is wearisom with sickness, and striues with it selfe, because it cannot walke, nor talke; nor heare, nor

2. Sam. 11.

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rasse, nor sleepe as it is wont, therefore  
it wisheth often the night were gone,  
that the paine were past: in deede he  
which sees many dayes, sees many mi-  
series, and therefore what is not vaine in  
life, sith life it selfe is vaine? shewe me  
the light which will not darken? shewe  
me the starre which will not fade? shew  
me the fruite which will not corrupt? shewe  
me the garment which will not  
weare? shew me the beautie which will  
not wither? shew me the strength which  
will not weaken? shewe me the time  
which will not passe? and I will reclaim  
it, all is not vanitie: but if all thinges va-  
nish then all thinges are vaine: yet this  
will not go for truth before men haue  
Smarted for the tryall. Some are so vain  
that they count nothing *vanitie*: but  
that which is vayner then the rest, de-  
lightes them most: for ther is as it were  
a common welth of vaine persons, and  
he which can be vaineft is like a King  
of the rest. Some are of this minde that  
they think all is vanity, but that which  
they

Pro. 12. 12.

Pro. 14. 9.

Pro. 13. 4.

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they loue, and therefore they call them  
vaine, and curious, & fantastical, which  
speak against their vanities, and say that  
it is necessary to be vaine, for they can  
not liue vnles they deceiue: they can  
not please vnles they flatter: they can  
not be beleened vnles they swear: they Act 19. 24  
cannot be esteemed vnles they royle:  
as *Demetrius* thought that he should Jonah 1. 8  
begge vnles he might sell images.

There is an other sort, like the buier  
in the *Proverbs: 20. 14.* which saith, it is  
nought, it is nought, but whē he is gone  
a parte, he boasteth: so they will say of  
the world it is nought, it is nought, be-  
fore men and sweare that all is vanitie,  
but when they are gone a part, they re-  
concile them selues vnto it, and kisse  
with her, and promise to be vaine stil,  
but they cannot abide to be counted  
vaine, the vaynest man that is. This  
shewes the folly of the worlde is so o-  
pen and shamefull, that her louers must  
needes condemne her: you shall heare  
them say often times it is a vaine world  
a wic-

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wicked world, a naughty world, yet they will not forsake it to die: like dastard souldiers who raile against the enemy, but dare not fight against him. Al is vanitie, but this is vanitie of vanities, that men will folow that which they condemne, but this is that euery sinner might condemn himselfe: for the conscience must iudge first, then God, as our Sauour saith, out of thine owne mouth, and so out of thine owne heart I will condemne the naughty seruant: shewing that the wicked condemne themselves before they are condēd of God. These are the worlds fooles, which care not what is their ende, so their way be pleasāt. O that here were an end of vanities, but a greater vanity is behind; for our religion is vanity, like the Scribes & Pharises, hauing a shew of holines, as th'apostle saith; he coulde cal it but a shew of holines, not worthy to be called holines, but like holines: yet the most part haue not so much as the shew of holines, as the pharises had, but are vain in shew, inside & outside



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too. Thus we find nothing yet but vanity. I cannot lead you from one to another, to shew you the seuerall vanities of euery persō, or euery thing, because *Sato*.saith all is vanitie. How many sins then haue we to condemne vs, whose vanitie is sprinckeled in euery thing, which haue not only so many vanities as there be things, but many vanities in euery thing. As in our fare, how manie vanities are there? which make vs rise sometime sick, sometime slepy, sometime dronk. Yet there are mo vanities in our sports, laughing, swearing, & iesting, and scoffing, and dalying, & playing with the scriptures: which oftentimes leaues such a sting behind, that we had rather haue lost our sport, then feel the worm after. Yet ther be mo vanities in our apparel; ruff vpon ruff, lace vpō lace, cut vpon cut, 24. disorders, to the third & fourth degree, as if our apparel were appareled, that if ye could see how *vansy* her self would go if she did wear apanel, she would go euē like our vain women, for she could not go,

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nor looke, nor speak vayner, who doth not knowe that these are vanities, and that they might leue the if they would, but that ye might see there is a heart within, vayner then the apparel which is without: therefore when these vanities are worne out, they will haue new, and when those are worne they will haue new, and still new till all be spent vpon vanitie, and then they begin (like the prodigall childe) to see how vaine they were whē they haue bought wisdom with sorowe. What would *Sal.* say, if he should see how vanitie is grown since his time, vnto what a height she is mounted, what a traine followes her: that there is no prince in the world hath so many attendants as *vanitie*: she was but an ympe then, but now she is a mother, & who can number her sonnes and daughters: the child reigns in playing, the mother reigns in dandling, the Father reigns in giuinge, the courtier reigns in spending, the soldiar reigns in boasting, the smith reigns in striking, the

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the trauelier vaine in talking, the marchant vaine in swearing, the gentleman vaine in building, the husbandman vaine in carking, the seruicingman vaine in soothing, the young man vaine in sporting; the olde man vaine in coueting, the papist vaine in superstition, the protestant vaine in conuersation: euerie *Vanitie* is so pleasaunt to one or other, that they cannot misse one. So the gads by sea and by land, and moe disciples flock vnto her, of gamellers, and swearers, and players, and tiplers, and hucksters, and suiters, and courtiers, as thick as the flies of Egypt, which buzzed in their eares, and their eyes, and their necks, before and behind, that a man cannot set his foot but vpon *Vanitie*. As the waters couered the earth when but eight persons were saued: so *Vanitie* hath couered it againe: a worse deluge then the first, because it hath not suffered eight persons to escape, but euery man is taynted with some vanitie or other: which God seeing in  
that

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that place & citie which should be best  
in the world, (that all men in the Citie  
were vaine) calles it the citie of vanitie:  
so we may say the world of vanity, be-  
cause she hath an interest in euery per-  
son of it. Shee sitteth vpon the earth  
like a serpent, & hatcheth all the sinnes  
which ye see among men: as ful as hea-  
uen is of blisse, so the world is fraught  
with vanitie, court, citie, and countrie,  
whether doth not vanitie goe, but to  
heauen? Seeing then that vanitie is so  
extolled amongst men, *Salomon* geues  
this sentence, that *all is vanity*. Christ,  
like a moderator, concludes vpon it,  
that there is but one thing necessary:  
therefore let our sentence be like his,  
for surely if we had *Sal.* repentance, we  
should see such an image of vanity be-  
fore vs, as would make vs crie again &  
again as often as *Salomon*, *Vanity of va-*  
*nities, vanitie of vanities, & all is vanitie.*  
What a sweete sentence is this from a  
king? (whom one would thinke may  
liue as hee listeth) to say that *all is vanity.*  
O that

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O that we might heare kings speake so again, for it is a speech which had need to haue some to countenance it: for none are counted vaine now, but they that speake against vanitie. Yet many had rather trie it with *Salomon*, thā beleue it with *Sal.* & while they try wandring with him, some are taken out of their way, and cutte short of the time which they set to repent; from others God taketh away his grace, so they neuer returne, because their guid is gone. This the holy ghost pointed at, whē he saith, they followed vanitie, & became vaine: shewing that the thinges which we follow, will make vs like theselues, and leade vs, whether they belong to heauen or hell. In *Rom. 8. 20.* vanitie is put for destruction, but it is neuer put for saluatiō. If other creatures are subiect to a kind of destruction for the sin of man, as *Paul* sheweth, what destruction shal light on man for his own sin? therefore let our sentence run with *Sal. vanitie &c.* We would aford the world bet-

2. King. 17.  
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better words and fayrer titles then *vanitie of vanities*. But call it what you wil, *Salomon* shewes what it is, and what we wil say in the ende when wee haue tried it, then *vanitie of vanities*: yet it is comfort of comforts, glory of glories, life of liues. But as *Laban* shewed himselfe at parting, so at parting you shall see how it wil serue you: they seeme pleasant *vanities*, and honest *vanities*, & profitable *vanities*, but *Dauid* calleth them deceitfull *vanities*. *Leah* comes after and cales them lying *vanities*: that is, which promise pleasure and profit, and all, but deccieue all. When they shoulde performe they play *Labun*, which gaue *Leah* for *Rachel*. If they be lying *vanities*, and deceitfull *vanities*, then are they wilful and miserable *vanities*. Therefore if we be not come to *Salomons* conclusion, to thinke that all is *vanitie*, it is because our vanities will not suffer vs to see the vanitie of other things. When wee haue prooued like *Salomon*, as fast as every man groweth

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in knowledge and experience, so he be-  
gins to crie *vanitie*, and after that *vanity*  
of *vanities*; and at last, all is *vanitie*: so we  
contemne not al at once, but one thing  
after another, one lust after another,  
one pleasure after another, til at last we  
count all *vanitie*: and then we are come  
home with *Salomon*, and may be prea-  
chers vnto other. Thus I haue shewed  
you, that were a line of *vanity*, you may  
look about you and see the whole bo-  
dy, for if he be any where in this land,  
this is her *Pontificall* sea, where shee is  
neuer non resident. Now I will leave  
you to examine this lying, whether all  
thinges haue not been vaine vnto you  
yet: if they haue bin vaine to you, and  
yet are good in their own nature, then  
think you how vain you are, who haue  
turned so many good things to *vanity*.  
Yet to let you in the way before I end,  
I will aske you them which aske if all  
things be *vanitie* (as *Salomon* saith) yet  
vs what we shall chuse that we be not  
vaine. Christ saith that one thing is ne-

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cellar. Is *Salomon* contrary to *Christ*?  
No: therefore one thing, *Sal*, excepts  
I weare *God*, and keep his commaunde-  
ments: this doth extoll godlines, that al  
things are put vnder her feet, and coun-  
ted vaine besides her. Therefore if all  
be vaine but this, let the temple take  
thee vp againe, and shew thee the king-  
domes of the world, when he saith, All  
these will I geue thee: thou mayst say,  
all these I contemne, for all is vanitie.  
What then? turne away mine eyes saith  
*Dauid*, and mine eares and my hart too  
from vanitie. Trye and proue thou no  
longer, for *Sal* hath proued for thee,  
it is better to beleue him, then trye  
with him. Therefore now it remaineth  
that as they brought forth their vaine  
bookes after *Paul*s preaching, and caste  
them into the fire: so ye should cast out  
al your vanities this day, & sacrifice the  
to *God*, for they haue been your idols,  
therefore bury them as *Iacob* did the I-  
dols, that neuer man see them after: and  
as *God* gaue *Iob* other children, so hee  
will



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will geue you other pleasures. Feare not  
that your ioyes will go away with your  
vanities, as many thinke they shal neuer  
be mery againe, if they should be con-  
uerted to religion, but as *David* dan-  
ced before the arke, as meryly as *Hero-  
dias* daunced before the king: so knowe  
vndoubtedly, that the righteous finde  
more ioy in goodnesse, then euery the  
wicked founde in filthines: nay faith  
*David*, more then they can finde in ri-  
ches or honors, when their wheate and  
wine abound. As a horse is a vain thing  
to saue a man, so al these things are too  
vaine to make a man happy. I appeale  
to your selues, if ye haue tried the plea-  
sures of vanitie already, as I know you  
haue, whether ye may say with *Paul*,  
what profit haue wee of those thinges  
wherof we are ashamed? no profit, but  
shame, and griefe, and guilt, and dread-  
full execution of iudgement. As *Sal-  
mon* calles folly the inheritance of fol-  
lie, so vanitie is al the inheritance of va-  
nitie. Tenne times *Laban* changed *Ja-*

Pro. 14. 12

### The Preachers

changes, but ten thousand times fin-  
hath changed your wages, & decem'd  
you with other, successe then you loo-  
ked for like *Sethus*, which built his se-  
pulchre in one countrie, & was buried  
in another; and yet how many changes  
which you know not, for if ye did,  
you would make inquisition, & banish  
them at first, for whosoever you go a-  
bout to cast them out, they will say stil  
like the devils, that thou tormentest  
them before the time. It seemes that  
many are touched with compassion of  
this, and therfore repriue their vanities  
and slacketh execution, as though they  
were afraid to offend the devill. Even  
we perhaps are yet in the trace of vani-  
tie, hunting with *Salomon* to finde that  
which we loue and find it not, because  
we seek out of the way, what is the re-  
medie? for *run*, saith *Paul*, that yee may  
obtaine. you have tried the euill way  
to happines, now trie the good way, &  
then that which ye loue now, shall not  
only seem vain, but vanitie of vanities,  
that

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that ye wil maruell how ye could loue  
them so long, and would not be in that  
dotage againe with them for all the  
world: yntil these earthly things seem  
vain, no heavenly thing thal seem pre-  
tious, therefore lose no more time, the  
day comes when vanitie of vanities  
shalbe turned into miserie of miseries,  
and al is vanitie too, all is miserie: there  
is a certain place called hel, there God  
keepe generall sessions, there Iustice  
shal sit to examine vanitie, who hath  
imbraced her, and who hath forsaken  
her for God, and hee which made his  
pleasure of sinne, so soone as he heares  
this doome, depart ye wicked, shal go  
downe by a blacke way, with many a  
sigh and sob, from God, from the An-  
gels, from the Saintes, from ioy, from  
glorie, from blisse, with the fiendes of  
hell to sup in the pallace of darckenes,  
with the pynners of horror, at the table  
of vengeance, in the chaire of calamity,  
with the crowne of death vppon his  
head, and he which tempted him to sin

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shall plague him for sinning, vntill hee  
crie with *Cain*, my punishment is greater  
then I can beare. *Gen. 4. 13.* for all the  
griefs, and feares, and thralles, & troubles,  
which sod vpon him while hee li-  
ued, shall meet in an houre, and exceed  
them so farre, that he shall thinke that  
he suffers for all; and maruell how anie  
torment can be lefte for other. What  
faith or feare haue they which goe  
dauncing and leaping to this fire, like a  
foole which runneth to the stocks? how  
happy were it for me as we liue in these  
daies, if there were no iudgement at  
all? what wil we answer when he who  
made *Salomon* to write, this shall aske  
why we would not beleue it? what shall  
we say when hee which came from his  
kingdome to bring vs vnto it, demaunds  
why we did turne the day of saluation  
into the day of vanitie? If ye cannot ex-  
cuse it here, how wil ye defend it there?  
we were born in vanitie, we liue in va-  
nitie, but we would not die in vanity;  
because no man lookes for any good  
of

*Proclamation.*

of his finnes, after he is past this world:  
therefore let vs remember, that whi-  
ther the vaine men are gone; thether  
vaine men shal goe: there be not two  
ends for sinners, but one; what a woful  
bargain will it seem then to remeber,  
that thou didst sell thy soule for vanity.  
If any thing wil reclaime vs, this wil be  
a terror in our hearts, to think that we  
shall geue account vnto him that will  
measure to vs as much miserie, as wee  
haue taken vanitie. Therefore as *Abner*  
said to *Joab*, knowest thou not that it  
will be bitternes in the later end, so let  
euery man consider with himselfe,  
though his vanitie be sweete now, yet  
they will be bitter in the end. As *Am-*  
*mon*, after he had fulfilled his lust, did  
hate *Tamar* (which defiled him) more  
then he loued her before: so when the  
spurt is past, and death lookes vs in the  
face, wee shall hate our vanities more,  
then we loue them now. All this doeth  
conclude that which our Sauiour said

*Sa. 12. 26*

*2. Sa. 13. 21*

to

*The Preachers*

to *Martha*, but one thing is necessa-  
-rie, which God grant we may chuse  
for his sonne Iesus Christ, and  
then we have learned  
this lesson.

**FINIS**

**20 MA 29**

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